

THE
VOYCE OF THE
LORD
IN THE
TEMPLE.

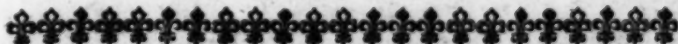
OR,

A most strange and wonderfull Relation
of Gods great Power, Providence, and Mercy,
in sending very strange sounds, fires, and a Fiery
Ball into the Church of Anthony in Cornwall
neere Plimmouth, on Whitsunday last, 1640.
To the scorching and astonishing
of 14. severall persons who
were smitten.

By arthur Bache.

And likewise to the great Terrour of all the other
people then present, being about 200. persons.

The truth whereof will be maintained by
the Oathes of the same persons; having been
examined by Richard Carew of Anthony,
Esquire; and Arthur Bache,
Vicar of Anthony.



Imprinted at London by T. P. and for Francis Eglesfield,
and are to be sold by William Russell Booke-
seller in Plimmouth. 1640.

THE VOYCE OF THE LORD

IN THE TEMPLE

OR,

A most strange and wonderful Relation

of Gods great Power, Providence, and Mercy,

in turning very wicked Men, and

But into the Church of Christ in Cornwall

near Truro, on Whitsunday last.

To the teaching and instruction

of a great number of

were invited.

And likewise to the great Tearing of all the other

people their pretence being thus and so.

The which whetsoe will be maintained by

the Order of the same persons, having been

examined by Richard Corne of Truro,

Esquire, and a great many

of the same.

Printed by J. Smith, at the

Printed at Truro, by J. P. and for Francis B. B.

and are to be sold by William B. B.

seller in Cornwall.

THE
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IN THE
TEMPLE



GOD in all ages hath given Testimonies of his power, and particularly of that power which is able in flaming fire to take vengeance on them that do not know and obey him, even the power which the Excellent

Singer of Israel thus expresseth, *The voyce of the Lord is powerfull; The voyce of the Lord is full of Majesty, The voyce of the Lord divideth the flames of fire.* Psal. 29.

But here have we notice, not only of his power but his goodnesse; so as wee may say with the Prophet, *The Lord is jealous, and the Lord reven-* Naham 1.
geth;

The Voyce of the Lord

geih; yet withall, the Lord is slowe to anger, and great in power, his way is in the whirle wind and in the storme, and the clouds are the dust of his feet. For here we see God in the storme, threatening judgement, yet shewing mercy; yea, Mercy triumphing over judgement: And indeed his judgement leads to Mercy by leading to Repentance; For whiles it calls to Repentance, it forewarnes to flye the wrath to come: Whereas without Repentance, this will be but a patterne and fore-runner of eternall fire. But if like wise children burnt with this temporall fire, sinners by penitence escape the everlasting burnings of eternall fire; then may they sing Mercy and judgement, even judgement turned into Mercy: And then may they breake out into thanksgivings, for the judgement which hath brought them by Repentance to Mercy, and did now terrifie them, but not destroy them; and did terrifie them now, that it might not hereafter eternally destroy them.

On Whitunday last a faire morning began, but by the desert of sinne, turned into blacke darknesse, and was shadowed about 8. or 9. of the clocke with a cloud, and this cloud was followed with some (not extraordinary) darknesse, claps of Thunder, and flashes of Lightning; but afterwards vwhen Divine Prayers and Sermon were ended, and Administration of the blessed Sacrament of the Lords Supper was neere accomplished, there came a very vehement fire, farre more bright than Lightning; and this fire was

was suddenly attended with a terrible and unspeakable sound, to the great amazement and astonishment of the people then present in the Church. The terrour of this strange fire and fearefull sound, drew from some pittifull cryes, caused in others a dead silence, their senses being stupified and overcome by that which they saw, heard, and felt.

More particularly, while the holy Communion was administring, and when as many as came to a first and second Table had received, and those that came to a third had received the bread, Light came in at the Chancell window, and was scene in the Chancell by divers persons, in the forme of a fiery Ball, the bignesse of a Bowle; and did strike divers persons which were kneeling and expecting the Cup.

Divers hurts by divers persons were then received, of which my selfe was one, who thought I had the haire of mine head burnt off, and the outside of my left legge scalded, and could not in minde be otherwise perswaded, untill I was informed the contray of the one, and mine owne eyes saw the contrary of the other. In which give me leave to expresse unto the Reader (and that with hearty thanks to my mighty Preserver) my great deliverance, and that onely by Gods good providence toward me. I received the blow at my very turning towards the Communion Table, to take the Cup to administer the Wine; and I was no sooner removed from the place, but instantly a Ball of Fire came into

The Voyce of the Lord

the same place where I stood before; as is testified by divers persons then present.

For my owne part I call to minde that I saw a great flaming fire about my body, and heard a terrible sound in mine eares; and the blow which came vvith it (according to our sence) if it had lighted on my person, must needs have proved mortall. And my wife *Elizabeth Bache*, sitting in her seate after the receiving of that holy Sacrament, being astonished, partly with the greatnesse of the sound, partly vvith the terror of the fire, and partly vvith the cry of the people, supposing some one had beene stricke dead, asked of some of her neighbours by her, vvwhether that vvere her husband which vvvas killed? Reply vvvas made her; not, thankes be to God, for hee is comforting *John Hodge*, one of the distressed, and astonished persons. Master *Antony Furlong* the yonger, vvvas stricken in the soles of his feete, and likewise in the legges as it had beene with Gunpower, and so he saw the fire vanish away in the manner of sparkles. *John Brusie* likewise saw at the same time, as it were a Ball of fire descending from above; which when it came to the ground, dispersed abroad with a deadly Sound; and hee felt his legges and toes extraordinary hot therewith; but when hee returned home, and looked upon them, they were onely very red, but hee had no other harme. *William Sargent*, a Masters mate of a ship, kneeling under the Chauncell window, vvvas stricken on the chine, as seemed

to him with a bullet: The blow was so grievous,
as that hee thought his body had beeing cut in
two peeces; yea such was the violence of the
blow, that it caused his water forthwith to issue
from his body; and for a time lost his sight and
sences, but soone recovered them againe;
which Sargeant for two or three yeares before
feeling oftentimes a great paine in his chaine, was
hereby so cured, as that hee felt no paine there
since. John Gendle a servant unto Richard Carew
Esq. was smitten against the fore part of the
right shoulder, where hee knelted upon his
knees, with a great violence; that (hearing as
it were the hissing of a great shot) hee thought
hee had beene stricken therewith, and his shoul-
der had beene carried cleane away; hee was
turned almost round about where hee knelted,
and exceedingly astonisht with the blow. An-
thony Pecke was fearefully smitten, in all the lo-
wer part of his body, as if it had beene made
dead; and felt the water in his bladder, as it
were boyling hot; hee supposed hee had beene
shot thorsye, he was set up upon the forme, by
which he was kneeling; himselfe not knowing
how. Darahy Tubbe who was then kneeling
to receive the Communion, was so smitten
with this Lightning, that it seemed to her that
her legs and knees were smitten off from her
body, wherewith shee was astonisht for a
while, but afterwards recovering her senses,
felt extraordinarie paine, and heate therein,
which by litle and litle becam so avvy, as it
left

left onely a little numnesse in them, during the most part of that day; but in the end shee vvas (by the blessing of God) perfectly freed thereof. Ferdinando Reepe of the Church-towne, vvas stricken in the sole of his left foote, vvith such violence, as he thought it had been split in peeces; and vvith the same blow vvas for the time deprived of his senses. Iohn Hodge vvas smitten in his knees, and thighes; and so as if every ioynt of the lower part of his body had beene unjoynted; hee feared greatly hee should never have beene able to stand againe; it forced from him, a bitter and most pittifull cry; hee likewise savv the ball of fire. Susanna Collings also received a greivous blow, as if shee had beene stricke with fire; and the under part of her body seem'd, as if it had beene severed from the upper; it scalded the vvrest of her right arme, as broad as a peece of three pence, vvich vvas not vvhole in a fortnight after; though she nor any of the rest felt any of the greater hurts, after the same day; shee vvas so astonisht with the blow, as that shee fell sideways therewith, as shee kneeled by the forme: who being seene so false, there came one Iohn Burt of our parish, who being weake in respect of age, and so not able to lift her up; forthvvith came likewise one Master Oliver Deeble, to assist him vvith his hands, as hee did my selfe, and the rest vvith his Christian comfortable words. As likewise Mistris Grace Carew, the wife of the foresaid Master Richard Carew did (her husband being then absent

absent, by reason of his grievous sicknesse;) perswading them to continue in, and not to goe out of the Church: vvhich counsell vvas so hearkened unto and embraced, as that none departed from the Temple.

There came in at the North vvhindow (being a little behind the aforefaid Master Carewes seate) a great fire much redder then ordinary Lightning; vvhich vvas seene by Mistris Pearse vvhiddow, daughter unto the said Master Carew; and by Degory Moyse the elder his Tenant; and strake Nicholas Skelton, one of his house, with such violence, as if he had beene stricken with two flat stones, or two trenchers, the one on the one side, and the other on the other side of his head, and withall shooke his body, as if it should have beene shaken in pieces, whereby for a time he lost his sight and his senses. This fire then passed downe by Master Carewes seate into the path before it, and so went on unto the end thereof upon the ground, and passed up by the fore-part of his seate in the Chancell, and there instantly kill'd a Dogge, which Mistris Pearse's Daughter heard onely once to screech.

This Lightning or fearefull fire (terme it as you please) entred likewise in the same time at a window in the West end of the Church, where it brake off pieces of the hard Moore stone, and rent one of the Arches of the window three foot long; and likewise brake some of the glasse, and left the lead of the same pressed inwards, and made an hole in the stones and the lime of

the side wall adjoyning therunto as big as a scaffold hole, and then stricke one Roger Nile on the pinbone of his right side, and on the ankle on the inside of his left legge, as if the blow had beene given by a Bowle; so as for a while hee was not able to stand. John Cowle also (commonly called Cowling) sitting in the South Ile of our Church, as high up as the lower end of the Chancell, was so stricken with Lightning in the face, that he thought all the haire thereon had beene burnt; yet by the mercy of God, though hee were feared, had no hurt. Nicholas Wilcock, a servant unto the foresaid Master Carew likewise saith, that he saw fire come downe from aloft, and a small piece of Lime therewith being throwne downe, strake him on the cheek, which made his cheek continue in a burning heat all that day. In this Agony one cryed at the childe to his Father, Mine head, mine head, 2 Reg. 4. 19. Another, My belly, My belly, Jer. 4. 19. A third, like a lame Amphiboseth, My leg, My leg, 2 Sam. 4. 4. All, like the Prince in Daniel, chap. 3. 6. (troubled, yea trembled) whose face was changed at such a dismall sight.

After this fire (which it should seeme came from divers places; as appeares by the blowes of severall persons, received in severall places, and all at one instant) there was heard in the Church, as it were the hissing of a great shot; and withall such a noise, as rather resembled divers Canons shot off at an instant to make one single

single terrible report, then usuall long rattling thunder: Which fearefull sound was not heard till the Ball of Fire was scene to breake in peeces; neither did the noise descend from above, but was heard, and seem'd to begin in Church first: And as I for mine owne part doe verily thinke, close at the North side of the Communion Table, and as neere as might be, to mine owne person, with which terrible noise the Church seemed to shake, and the lyme fell on the persons of two, who sate in one Pew, so as their Hats and clothes were vvhite therewith, as if they had beene vvhited with Meale; so as many feared the falling of the Roofe, as it did at *Whitchambe*, where one vvas killed with the same, and diuers others hurt, and the Church so ruined, as they were forced to have a contribution for the reparation thereof. After this fire and sound, there followed a loathsome smell of Gunpowder and Brimstone, but the savour of the Gunpowder by the judgement of all, was stronger then that of the Brimstone. There was a great smoake in diuers places of the Church, which many saw and many saw not.

The fearefull hearing of this noise, and seeing of this fire, astonight and even mortified most of those who were smitten therewith, and greatly terrified the whole Congregation (which were about two hundred soules) as appeared in their faces; yet notwithstanding the storme (praised be the Name of God) we all went safely home, as the Sea-men did to land, *27. 44.* Where-

Dan. 3. 27.

in it pleased God to shew us his poore Christian servants such favour, as though it wrought for a while on them who were most fearfully smitten, losing their speech, and being deprived of their senses, so as they resembled dead, or dying men, more then the living; yet God so limited the force and burning of the Lightning, that it hurt neither their clothes nor persons; much like unto that mighty worke of God in Daniel upon the three children, the womans small scald only excepted; (which also expressed how it wanted not power in its owne naturall strength to have done mischiefe.) But then first in a confused manner, betweene crying and speaking, their senses and speeches began to revive; and within a little space they so recovered themselves, as that none departed out of his place, till (after the taking of the bread when they were smitten) they had every one of them their senses so well restored unto them, that they likewise received the Cup at the same Table; and all returned at the afternoone (as there was great cause) to give thanks unto Almighty God for so great deliverance. Which appeared plainly to be farre the greater, in that the same Thunder and Lightning instantly kill'd a Doegge, at the feet of those who were kneeling in the Chancell to receive the Sacrament, and likewise another without the Church at the Bell-free doore.

Master Anthony Furlong the elder had a Mare killed in the field, and another horse fearfully stricken the same time with his head on one side,
and

and so continues; and the ground of the same Field, for the space of three or foure foot, turned as vvith a Plough: And likewise made seven or eight holes and rents in the walls of our Tower; some on the inside, some on the outside; and made impressions on the stones thereof in diuers places, as if it had been done by the force of shot discharged out of great Ordnance; so as in diuers places, the light might be seen through the walls.

Thus have beene represented to you terrible sounds; even sounds, containing many Thunders at once; a Fiery Ball flying from Heaven to Earth; Fire walking upon the Earth; Brimstone kindled with fire, thicke darknesse, Storme and tempest; The blowes and scourges of an hand from on high; Astonishment, hurrying and tumbling of Bodies, shaking and distracting of senses, spirits, and hearts of men. You have seen part of the Plague of Egypt, where fire mingled with Haile, as here with most unusuall and overflowing Raine, ran upon the ground. You have scene a resemblance of Mount Sinai, where were Thundrings and Lightnings, and a thicke cloud, and an exceeding loud voyce, so that all the people in the Campe trembled. Behold then in these things the terror of the Lord; And what use shall we make of this Terrour? Let Moses Exod. 19. 16. tell us, *God is come to prove you, that his feare may be before your faces, that ye sinne not.* Let the Psalmist tell you, *Stand in awe, and sinne not.* Let Sa- Psal. 4. 4.

1 Sam. 12. 24. *must tell you as he told the Israelites after a wonderfull Thunder and raine, Fear the Lord and serve him in truth with all your heart; but if ye shall still doe wickedly ye shall be consumed.*

There hath been also shewed you, the leveling and shooting of the Arrows of the Almighty, at this place, at this time, and among the people; you have scene the fire, as it were, led by his hand, not onely where it did, on whom it did, but like a living creature turning about as in a walke: And so according to the Vision of *Ezek. 1. 14.* Zekiel, The living creatures ran and returned, as the apparance of a flash of Lightning. Be old then here the Dominion, High and Supreme power of the Almighty: He doth what he will in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his hand, or say unto him, What dost thou? He directeth the sound that goeth out of his Mouth, and his Lightning unto the ends of the Earth. His clouds are turned about by his counsels, that they may doe whatsoever he commanderh them, upon the face of the World in the Earth: And what use shall wee make of the Knowledge of this High Dominion and Rule of the Most High? Let *Nebuchadnezzar* humbled by this Dominion teach you: I blessed (said he) the most High, and I praised and honoured him that liveth for ever and ever, whose Dominion is an everlasting Dominion, and his Kingdome is from Generation to Generation: Yea, let the great King of the World teach us himselfe: Looke unto me, and be

Dan. 4. 35.
Iob 37. 2, 3.
11. 12.
Dan. 4. 34.
Esa. 46.

be saved all the ends of the Earth, for I am God and there is none else; But for those that turne their hearts from obeying this King; and will breake his bands, and cast away his cords; Let them know, That hee will breake them with a Rod of iron, and dash them in pieces like a Pot-
 ters Vessell; Yea, let the greatest sonne of this
 greatest King tell them; Those mine enemies,
 which would not have me to raigne over them,
 bring them forth and cut them in pieces. Psal. 2.

Lastly, you have seene flames scorching, but not consuming: A Ball of Fire shot, and striking, but not killing; yea killing of Beasts, and unreasonable creatures, but sparing the reasonable; casting downe, but not destroying; Men astonished and driven out of their senses, yet soone restored; A Communion divided and cut in pieces, but healed againe and perfected; Those that in the House of God received the sentence of death, in the forenoone, returning to the same House in the afternoone, to give thanks
 for a kinde of resurrection from death unto life. 1 Cor. 1. 9. 10.
 Behold here the great, free, and unspeakable Goodnesse and Meicy of God: And what use shall we make of this Goodnesse, and Mercy? Let the Spirit of God in the Psalmist tell you; and not tongue onely the burden and often returning sentence of his Songs: O praise the Lord
 for he is good, for his mercy endureth for ever. And Psal. 136.
 againe, O that men would praise the Lord for his
 goodnesse, and for his wonderfull workes to the chil- Psal. 107.
 dren of men. And againe, I will extoll thee my God, Psal. 145.

The Voyle of the Lord

- O King, and I will blesse thy Name for ever and ever.*
 Every day will I blesse thee, and I will blesse
 thy Name for ever, and ever. Men shall speake
 of thy terrible Acts, and I will declare thy
 Greatnesse; They shall abundantly utter the
 Memory of thy great goodnes: And yet again, we
 have thought of thy Goodnesse, O God, in the
 midst of the Temple; According to thy Name
 O God, so is thy praise unto the ends of the
 Earth: Neither let us only praise him in thoughts
 and words, but in workes also; Serve the Lord
 with gladnesse, as well as come before his pre-
 sence with singing. Being delivered, Let us
 serve him in holinesse and righteousnesse all our
dayes: Say as the children of Israel, but doe al-
 so what they said, and did not; Who is there
 of all flesh, that hath heard the voyle of the li-
 ving God, speaking out of the midst of the fire;
 as we have heard, and lived? Therefore all that
 the Lord shall speake unto us, we will heare, and
 do it: But for such as turne aside unto their croo-
 ked wayes, the Lord shall leade them forth with
 the workers of iniquity; Therefore let us sin no
 more, lest worse things come unto us.

Psal. 48.

Psal. 100. 2.

Luk. 1. 74, 75.

Deut. 5. 26,
27.

Psal. 135, 5.

In hoc Tempore

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Fire and Brimstone over Constanti-
nople, Tract. De Excidio urbis, inter
Augustini opera. Tom. 9.

Nonne ante paucos annos, Archadio Imperatore Constantinopoli (quod dico audierunt nonnulli, & forsitan noverunt, & sunt in hoc populo, qui & illic praesentes fuerunt) volens Deus terrere Civitatem. & terrendo emendare, terrendo convertere, terrendo mundare, terrendo mutare; servo cuidam suo fideli (viro ut dicitur militari) venit in revelatione, & dixit ei, Civitatem venturo de cala igne perituram; Eumque admonuit ut Episcopo diceret. Dictum est; non contempsit Episcopus, & allocutus est populum, conversa est Civitas in luctum poenitentium, quemadmodum quondam illa antiqua Ninive. Tum ne putarent homines illam qui dixerat vel falsitate deceptum, vel fallaciter decepisse, venit dies quem Deus fuerat comminatus. Intentis omnibus, & exitum cum timore magno expectantibus, noctis initio tenebrante jam mundo, visa est ignea nubes ab oriente primo parva, deinde paulatim ut accedebat super Civitatem, ita crescebat, donec toti urbi ingens terribiliter immineret. Videbatur horrenda flamma pendere; nec odor sulphuris deerat: Omnes ad Ecclesiam confugiebant, non capiebat multitudinem locus; Baptismum extorquebat quisque à quo poterat. Non solum in Ecclesia, sed etiam per

C domos,

domos, per vicos, & plateas salus Sacramenti exigebatur, ut fugeretur ira, non praesens utique sed futura. Atta men post magnam illam tribulationem, ubi exhibuit Deus fidem verbis suis, & revelationi servi sui; capit ut creverat minui nubes, paulatimque consumpta est. Populus securus paululum factus, iterum audivit omnino esse migrandum, quia Civitas esset proximo Sabbato peritura, migravit cum imperatore tota Civitas. Nemo in domo remansit, nemo domum clausit, longè recedens à mœnibus, & dulcia tecta respiciens, relictis charissimis sedibus, miserabili voce valescens. Et aliquot millibus tanta multitudo progressa, uno tamen loco, fundendis ad Deum orationibus congregata, magnum fumum subito vidit, & vocem magnam emisit ad Deum; tandemque tranquillitate conspecta, missis qui renunciarent, sollicita qua praedicta fuerat hora transacta, & renunciantibus, quod salva universa mœnia, & tecta consisterent, omnes cum ingenti gratulatione redierant. Nemo de domo sua quicquam perdidit patente, omnis homo sicut dimisit invenit. Quid dicemus? utrum ista ira Dei, an potius misericordia fuit? Quis dubitet misericordissimum patrem corrigere voluisse terrendo, non perdendo punire, quando nihil hominum, nihil domorum, nihil mœnium, tanta impendens praesentia calamitatis laesit?

The same in English.

Vas it not some few yeares past, Archadius being Emperour at Constantinople (what I speake some have heard, and perchance knowne, for there are among this people, those that were present there) that God intending to terrifie the Citie, & by terrifying to amend it, by terrifying to convert it, by terrifying to cleanse it, by terrifying to change it, came to a certain faithfull servant of his (a military man, as is reported) in a Revelation, and told him; That the Citie should perish by fire comming from Heaven, and willed him to tell it to the Bishop. It was told, and the Bishop despised it not, but spake to the people; The Citie was turned into the wayling of penitents, like the auncient Ninieue. But then lest men should thinke, that he who reported it, was deceived himselfe with a falshood, or had deceived others, the day came which God threatned. All being intent, and expecting the issue with great fear, at the beginning of the night, the world now growing darke, a fierie cloud was scene from the East; first small, but by little, as it drew neere over the Citie, it did so increase, that being very great, it did lye fearefully over the whole Citie. A horrible flame seemed to hang there, neither was there wanting the savour of Brimstone: All

fled to the Church, the place could not containe the multitude : Every one unbaptized extorted Baptisme from such as they might ; not onely in the Church, but in houses and streets , the safety accompanying the Sacrament was required, that the wrath, nor so much present as to come, might be avoided. But after that great tribulation, when God had given trust to his words, and the Revelation of his servant, the cloud began to diminish, even as first it increased. The people now secure, yet heard againe, that they must by all meanes depart, because the Citie was to perish the next saturday ; then departed (together with the Emperour) the whole City : No man staid in his house, no man did shut his house, but going farre from the walls, and looking backe to their sweet dwellings, and leaving their beloved Mansions, with a pittifull voyce they bid them farewell. This great multitude going some miles forth, yet gathering together in one place to poure out prayers unto God, suddenly saw a great smoake, and sent up a great cry unto God. At length tranquillity being seene, and some sent to bring backe notice (the sad houre which was foretold being past) they bringing back word that all the walls and houses were safe, every one returned with great rejoycing. No man lost any thing out of his house, though left open ; every man found it as he left it. What shall we say ? was this a wrath, or rather a Mercy of God ? Who can doubt but that

that a most mercifull Father, would amend by
terrifying; not punish by destroying, when the
presence of the calamity hanging over, no man,
no houses, no walls were hurt.



The Reason of the Publication.

THE publication of those great calamities,
which befell our Neighbours at *Wishicombe*,
made many of us that had knowledge thereof, at
the instant while this great feare was on us, to
cry more earnestly, *God be mercifull unto us mi-
serable sinners.* Luk. 18. 13. And to pray more
devoutly, *The Lord blesse us and keepe us, The Lord
make his face to shine upon us, and be gracious unto
us,* Numb. 6. 24, 25. Now another Visitation fal-
ling on us, our desire is, that ours may be publi-
shed as theirs was, for the benefit of Gods
Church and Children. And withall more par-
ticularly, that it may be an everlasting memoriall
of Gods goodnesse to the people of the place
and Parish where it hapned; because there-
in God did so mingle terrour with Mercy,
as that wee must ever acknowledge our
selves infinitely bound to our most gracious

The Voyce of the Lord &c.

God, because hee was pleased like a most loving Father, to awaken us from our dangerous sleeping in sinne, by striking us with the flar, and not with the edge of his wounding, killing, and flaming Sword.

*Who so is wise will consider these things, and
hee shall understand the loving kindeesse
of the Lord, Psal. 107.*

FINIS.

